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No. 1

Electioneering 2000 Years Ago

BY SISTER AGNES DE SALES MOLYNEUX, S.C.
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The subject of this paper¹ is a letter written by Quintus Cicero to his brother Marcus during the latter's campaign for the consulship, to give him some pointers on electioneering tactics. The similarity of these to current practices is abundantly obvious. For this reason alone, the epistle of Quintus would be of interest to all Americans as a source of—somewhat sardonic—amusement; but for the student, the letter is also a valuable document throwing light on some moot points of Roman politics.² Indeed, Cincinnati's lamented Allen B. West remarked to me that he knew no other piece of ancient literature which gives so clear a picture of Roman electioneering methods. It reveals that the consular candidate in ancient Rome yields not at all in energy and thoroughness to the presidential candidate in 'the land of the strenuous life.'

Marcus's hat had been in the ring since July of 65, and by January of 64 all rivals had fallen out of the running except Anthony and Catiline. Of these, Quintus regarded Catiline as the more formidable opponent, as did indeed all contemporary Gallups. He considered his brother's comparatively lowly birth a major handicap. He warns him to be ever mindful of this disadvantage and to counteract it by making the most of the potent gift of his eloquence. He hastens to encourage him, however, with the assurance, "You have what few *new men* have ever had—the support of Big Business; the allegiance of many of the townships; the backing of persons from every walk of life who owe their acquittal to your eloquence; the good will of several guilds" (trade guilds, but wielding political influence—like our labor unions); "the enthusiastic admiration of a host of younger men, fascinated by your eloquence; and finally, the prestige resulting from the daily attendance of a vast concourse of friends, and from the favor of the nobles, who make it plain that they welcome you to their ranks."

Quintus continues to encourage his brother by pointing out the disesteem in which his opponents are held. "Who would be brazen enough to claim that their aristocratic birth is a better recommendation for the consulship than your unquestioned integrity? You have seen that Galba and Cassius, though belonging to the first families, have already been rejected! 'But Anthony and Catiline are still to be reckoned with,' you say. Yes; two bankrupts, known to the voters as fast rowdies from boyhood on, while you are equally well known as an able, active, responsible, patriotic citizen with an unblemished record. In the case of Anthony, we have seen that in a just court in his own city of Rome he did not have a chance against even a Greek!" (Interesting side-light!) "He was expelled from the senate for the

best of reasons; when he ran for the praetorship against you, his only backers were two foreigners, Sabidius and Panthera. And as for your other rival! Good gods! There you have a brilliant record to fear! Equal to Anthony in nobility of birth, he excels him in courage, for while Anthony fears his own shadow, Catiline fears nothing—including the law. Born while his father was in extreme want, he was educated by the income from his sister's dishonor. His chance came to enrich himself by the slaughter of Rome's best citizens when he was introduced into public life as one of Sulla's official murderers. With such opponents the campaign is by no means a formidable one. What citizen, I ask you, is so degraded as to be willing by a single vote to draw two daggers, as it were, against his city?"

Next, this devoted brother points out to Marcus certain hostile groups who will have to be placated. "It is nothing less than the consulship you aim at, an office for which no one deems you incompetent, but which many are determined you shall never achieve. For you, a mere knight, aspire to the highest position in the state, uniquely highest in your case, because it will confer on a man of *your* calibre—fearless, able, above reproach—far more power, influence, and honor than it would bring to the ordinary individual. Even among the plebs, many are prejudiced against *new men* because of the unworthy conduct of those who have recently held public office. It is inevitable, too, that you have made enemies because of the cases you have defended. And especially on the score of your successful support of Pompey, I warn you, be wary of some whom you imagine to be your friends."

"A political campaign," Quintus continues, "to be successful must be directed toward two main objectives: first, to rally friends to your aid; second, to form public opinion in your favor. Your friends will work for you if you advance their interests, reward their services, and maintain a uniform cheerfulness and affability. And while you are a candidate, remember, any one at all who shows you good will is to be numbered among your friends. But be especially careful that the members of your own household are sincerely devoted to you, are enthusiastic campaigners for your election. This applies to your relatives, neighbors, clients, freedmen, and even slaves, for most of the rumors that make or mar a candidate's reputation emanate from his domestic circle." (A recent magazine article, "My Boss Willkie," comes to mind.) "Take care that you make friends in every class: first, for prestige, cultivate men of distinguished birth and position, whose friendship has political weight even when they do no canvassing; for establishing the justice of your candidacy, win the magistrates, first the consuls, then the tribune of the plebs; to insure the votes of the centuries, win the most popular and influential men in each. If men were decently grateful, this

backing would already be yours, for within the past two years, by securing the acquittal of their most prominent members, you have put under obligation to you four guilds which exert incalculable political influence. I know what their fellow members promised when they referred their cases to you, for I was present. Make them understand that this campaign is their only opportunity for redeeming these pledges. And as for those numerous individuals whose cases you have won in court, assign to each of them a specific job, for which he alone is responsible."

Here Quintus again warns Marcus not to be too fastidious in his choice of friends: "A political campaign with all its annoying restrictions, does give you this privilege, that during it you may honorably admit to your friendship whomsoever you please, which you cannot do under ordinary circumstances. Indeed if you fail to do so, and that on a large scale, you will be considered a joke as a candidate. I assure you that there is no one, unless he is unescapably bound by previous ties to your opponents, who will not welcome this opportunity to win your friendship, for Anthony is incapable of winning new friends since he cannot even call men by name." (A law passed in 70 B.C. had forbidden candidates to make use of the services of a nomenclator.) "Only brilliant achievements will induce men to vote for a candidate personally unknown to them, so it is impossible for a man like Anthony to win over an opponent such as you, who have the good opinion of all and the enthusiastic support of many—provided always, of course, that you are diligent in canvassing. Therefore, make sure of the centuries by making friends of a safe majority in each and, first of all, bind to your cause the senators and knights and the leaders of the other classes."

This remark, "and the leaders of the other classes," supports the theory that the re-organization of the *comitia centuriata* on a tribal basis was effective in Cicero's time. Sulla had restored its original organization on a strictly economic basis which gave the two upper income levels 88 votes, leaving to all the other classes combined only 105. But under the tribal arrangement, although the voting was still done by centuries, each tribe was assured of 10 votes, which, plus the 18 votes of the knights and the 5 allowed to the sub-census groups, brought the total to 373. Of these the highest two classes had still only 88, leaving 285 votes to the others, which would justify Quintus's warning: "Bind to your cause (not only the senators and knights) but the 'leaders of the other classes'." (Mommson persists in thinking [*Staatsr.* iii, p. 275] that even under the tribal arrangement the distribution and number of votes were the same as before.)

Quintus proceeds to tell Marcus where the leaders of the lower economic groups are to be found, and how they are to be won. "Crowds of industrious Romans, and many clever, influential freedmen frequent the forum. Spare no effort to get in touch with these, some personally, others through friends; win them to your side, solicit their aid, show them you are sincerely grateful for their help." (The importance here ascribed to the freedmen's vote is curious. To what did it owe its importance? To numbers merely? Quintus mentions

their intelligence and influence. We know that from 312 B.C. on, efforts had been repeatedly made by the democratic element to distribute them as voters among all the tribes, and that in each instance the conservatives had restored their limitation to the four urban, less distinguished, tribes, so that at most the freedmen could control only 40 votes—less than 11% of the total. Their appreciation and use of this hardly won privilege puts us to shame; in the last presidential election [1936] some 27,000,000 citizens failed to vote.)

The next passage reveals the importance of the Italian vote: "Know by heart every town in Italy according to the tribe to which it belongs, lest you permit a single place that has the franchise to be without an adequate group to support you. Search out the active, influential men in every town in the peninsula, interview them, attach them to your cause, persuade them to canvass for you in their community, and to be, as it were, themselves candidates for office on your behalf. These small town men and peasants, if you call them by name, think they are numbered among your friends and believe they have thereby secured your protection at Rome. With these men your competitors are entirely unacquainted, whereas you can readily salute them by name, the first step toward friendship." (Could Cicero have acquired this Farleyesque knowledge of names from meeting the Italians at election time only, or are we justified in concluding that at this period the power of the local courts was narrowly subordinated to that of the praetors, whose residence was restricted to Rome since 149, so that the Italians were compelled to bring their lawsuits to the capital, in some cases being obliged to give bail beforehand to the local magistrate?)

Regarding the 18 centuries of the knights, Quintus feels comfortably secure: "These can be retained with far less effort. You can meet them personally since they are not numerous, and besides, young men of their age are much more easily won. Then you will have all the younger generation, who are the most conservative and the most interested in culture. Moreover, the enthusiasm on the part of these younger men, supporting you, canvassing for you, praising you, constantly in attendance upon you, adds immensely to your prestige. And since I have mentioned attendance—see to it that as large a crowd as possible of every class and age, is seen accompanying you daily to the forum, for from the size of the crowd now can be predicted the backing you will have at the polls." (But remember Al Smith!) "So let those who are under obligation to you know that you expect their personal presence or that of substitutes. I repeat, it is essential always to have a crowd." But Quintus distrusts the discretion of his brother in such haphazard company: "Your path craves wary walking. Remember the saying of Epicharmus, 'The essence of wisdom is not to trust rashly'."

¹ A condensation of a paper read at the Ohio Classical Conference, Marion, Ohio, November 1, 1940. Sr. Agnes de Sales has since been appointed Dean of the Catholic Teachers College of New Mexico, Albuquerque, N. M.

² Eussner, Mommsen, Hendrickson, and others have challenged the authenticity of this *commentariolum de petitione consulatus*; but Tyrrell and Purser, Leo, Schanz, and others have ably refuted their arguments.

(To be concluded)

The Virgilian Exhibition at Wernersville

By HOWARD COMFORT
Haverford College

On Sunday, April 20, the Jesuit Novitiate at Wernersville, Pa., conducted an 'exhibition' wherein four Juniors in the Society, Messrs. Vincent T. O'Keefe, Philip J. Scharper, William A. Scott and William F. Troy, replied to oral examination of virtually doctoral calibre on Virgil and his works. Each of the sixteen examiners, representing Catholic and non-Catholic cleric and lay classicists from the Washington-Pittsburgh-New York triangle, had at his disposal seven scrupulously observed minutes for questioning upon the grammar, prosody, translation, mythology and aesthetics of a prearranged section of the poet's works, and the examinations actually strayed at times past even these broad limits. Each exhibitor was prepared upon the whole *corpus Virgilianum* (except the *Appendix*), a colossal enterprise undertaken in addition to the regular program of studies. All of the young men acquitted themselves with no small credit, as one might expect; but chief praise was surely earned by Father John P. Carroll, S.J., who organized and coached the quartette, and arranged for the physical and very pleasant social aspects of the meeting as well.

Certain impressions stand out in retrospect. For instance, the non-Catholic ear had some difficulty in tuning itself to the pronunciation, especially in matters of scansion. Or again, one of the exhibitors persisted most commendably, against the persuasive hints of an examiner, in a debatable interpretation of *Aeneid VI*, and gave a very satisfying appearance of knowing his facts and his own mind.

But an outsider's strongest reaction is the wish that the audience had included more than the students at the Novitiate and a handful of invited guests. All of these were attentive enough and evidently impressed, and doubtless every novice present was spurred to worthy emulation through visualizing himself as a future exhibitor. But too many persons in the American educational system, pupils and teachers alike, utterly lack the vision or the training to see ancient authors as anything more than a mere series of disjointed routine assignments in routine syntax and routine translation. To lift Virgil from this degradation onto a plane where his meaning and implications can be elicited through skilled question and skilled answer, and to synthesize him as was done at Wernersville, is to perform a public service. I would that not merely those present could have profited by the occasion, but also a host of others, — school children, college undergraduates, and instructors. Is it too much to hope that a similar group might some time consent to a tour of exhibitions *in partibus* before local examiners of New York, Philadelphia and Washington? How much more useful than the ephemeral athletic expressions of student endeavor! Is it too much to hope that Catholic institutions elsewhere in the land may create a similar tradition of classical exhibitions modelled upon the Wernersville precedent? Appreciation of the best in classical authors is always a good gift, but especially so in these days; it is one which the theory and practice of Catholic education is preeminently qualified to make to the secular world.

Catholic Classical Association of Greater New York

The Catholic Classical Association of Greater New York held its final meeting for 1940-1941 at Marymount Extension, May 10th. The following officers were elected for the year 1941-1942: President: Dr. Susan H. Martin, College of Mt. St. Vincent; First Vice-President: Brother Alban of Mary, F.S.C., Manhattan College; Second Vice-President: Rev. Edward J. Waterson, Cathedral College; Secretary: Prof. Edward A. Robinson, Fordham University; Treasurer: Rev. José Pando, C.M., St. John's University. Prof. Lloyd B. Holsapple, of Manhattanville College of the Sacred Heart, chairman of the Committee on Ecclesiastical Latin, gave a preliminary report on replies received to date from a questionnaire on this subject, and Sister Marie de la Salle, S.S.J., of St. Matthew Convent, Brooklyn, outlined the plan of the "Ecclesia Latin Readers," of the Sisters of St. Joseph, Brentwood, L. I. The principal address of the day was given by Brother Alban of Mary, F.S.C., of Manhattan College, on "The Catholic Church and Pagan Culture."

The Association, in its first year of existence (see the notices in the December [p. 23] and May [p. 60] numbers of the last volume of the CLASSICAL BULLETIN) has enrolled two hundred delegates at its several meetings, including faculty representatives of 19 colleges and seminaries, and 52 high schools and academies of the metropolitan area. A program of four regular meetings for the year 1941-1942 is in preparation.

Saint Bonaventure's De Reductione Artium ad Theologiam: A Commentary with an Introduction and Translation. By Sister Emma Thérèse Healy (Villa Marie College; Erie, P.). Pp.212; 1940.

This brief treatise of St. Bonaventure purposes to demonstrate how all secular knowledge is subordinate to theology, and to show that the *lumen quadruplex* of mechanical skill, sense perception, philosophy, and Holy Scripture, descending from the Father of lights, leads back to Him through the *lumen gloriae*. The Saint's mystical and allegorical treatment of these various *lumina* often renders the interpretation difficult; but Sister Emma Thérèse has assembled interpretative material from many sources, and has lavished upon the fourteen pages of Latin text a commentary of 129 pages. The translation is adequate. St. Bonaventure's style is sufficiently clear and simple; but the translator is frequently confronted by ellipses which, however clear they were to the Schoolmen, demand a supplement in English. Sr. Emma Thérèse's translation runs along smoothly. Thus, when after an enumeration of the mechanical arts there follows the abbreviated "Quarum sufficientia sic accipitur," the English expansion reads: "That the above mentioned arts suffice for all the needs of mankind is shown in the following way." There is a tendency, however, to amplify statements which would be better in their simpler form. Thus St. Bonaventure's "Circa primum insudare debet studium doctorum, circa secundum studium praedicatorum, circa tertium studium contemplativorum," becomes "To the study of the first, the doctors *should devote themselves*; on that of the second, the preachers *should concentrate*; and to the attainment of the third, the contemplative *should aspire*." A certain tendency to inconcinnity is at times confusing; e. g. in No. 4, *sermonem* should be rendered 'discourse,' not 'speech,' to correspond to the following 'discursive' for *sermocinalis*.

St. Bonaventure, N. Y.

FREDERICK E. WIRTH

Nothing muddies the sheen of our days so completely as the habit of taking things for granted.

—Eleanor B. Stock

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No. 1

Editorial

Where am I going? What am I getting out of my journey? These are questions which a thoughtful person will settle before he buys his ticket. Should not a similarly pertinent question or two be asked at the opening of the new school year? We are certainly doomed to aimless drifting in the teaching of Latin and Greek unless we do some hard thinking. What ought we to get out of our teaching? What is the most efficacious way of getting it? There is little sense in chasing a butterfly when some noble fowl of the air might be bagged in the same space of time. Certain so-called 'objectives' in the teaching of Latin and Greek will, at best, yield some subsidiary advantage: but are they an adequate reward for the money, time, and energy, expended on the ancient languages?

What is fundamental, what is ultimate in classical study is a question about which we are in constant need of refreshing our memories. The banalistic world around us makes this need imperative. Time was when the classical teacher could quietly go about his task, supported by an enlightened public which accepted a classical training as a necessary foundation for any honorable career in life. But today challenges the wisdom of yesterday. The Greek and Latin teacher of today must join the active to the contemplative life, and vindicate his place in the community; he must be a soldier, and fight for every inch of ground he wishes to occupy. It is a slow war, and he must have patience; above all, he must know what he wants.

We are sure we are meeting the wishes of many subscribers if we reprint, from time to time and as occasion may warrant, some outstanding paper from earlier volumes of the CLASSICAL BULLETIN which sets forth, clearly and trenchantly, one or other of the inherent merits of classical study; which proves that Latin and Greek, far from being dead, are the very corpuscles our culture needs to stave off the deadly anemia toward which it is drifting; which puts into our hands a weapon

we can use to good account in defending our faith in the classics.

As a first number in this 'Defense Program' we print in the present issue Father Henle's timely reflections on the timelessness of the classics, "The Classics—'Omnium Communia Hominum'" (April, 1938). The Greek and Latin literatures embody 'the enduring values of men . . . put into deathless language'; they come to us 'impregnated with the humanism of centuries.' And since even a Damascus blade needs a skilled hand to inflict a telling blow, the author warns us that 'to enter into this rich inheritance we need more than a deep knowledge of the text itself, more than a familiarity which comes from reading the professional literature bearing upon it.'

The thick, muggy atmosphere of our ordinary daily life needs a blood-purge. Rightly used, the classics can do some of the purging.

Eta Sigma Phi Essay Contest

For a trial period of three years, beginning with 1941-42, Eta Sigma Phi has established a national Essay Contest, open to any student in a four-year college who is currently taking one or more courses in Latin or Greek.

There will be three prizes of \$100, \$50, and \$25, but the Board of Trustees, through three of its members acting as judges, reserves the right to award no prizes if the essays seem unworthy.

Each essay must contain 1500-2000 words, and the topic will be changed each year. The topic announced for 1941-42 is "The Value to Students of Milton's *Paradise Lost* of Having Studied Vergil's *Aeneid*."

All essays for 1941-42 are to be submitted not later than March 1, 1942.

Each contestant is required to send three copies of his manuscript, without marks of identification, to the Executive Secretary, together with his name and address on a separate paper and a certificate from the head of the Department of Classical Languages of his school showing that he is qualified to compete in the contest.

The Executive Secretary will enter upon each essay submitted an identifying number and will retain the name and address of the sender, transmitting the essays themselves to the judges. Their decision will depend upon stylistic qualities as well as contents.

Manuscripts will not be returned unless that is expressly requested and return postage provided. The victorious essays will belong to the Board of Trustees, which reserves the right to print one or more of them in *The Nuntius*, official quarterly of Eta Sigma Phi.

Ohio University
Athens, Ohio

Mary K. Brokaw
Executive Secretary

If anyone expected that in a discussion of Virgil and the Virgilian man, I should omit the Faith, the greatest event of the Western world, the advent of Christianity, and judge of Virgil only in the light of his past and immediate present, and not at all in the light of the future, which was implicit in that past and that present, he would be asking of me a thing that is preposterous and against reason.—Theodor Haecker

The Classics—"Omnium Communia Hominum"¹

By ROBERT J. HENLE, S.J.

St. Stanislaus Novitiate, Cleveland, Ohio

A classic, it has been well said, stands outside of time. The writers of a day's popularity, pamphleteers in the controversies and interests of a moment, die with the occasions that bred them. But a work which has caught, even if in a temporal frame, the enduring values of men and put them into deathless language, proves itself independent of time and place, and is entered by general consent in the canon of human classics. Men still read the *Confessions* of Augustine, but few of us have even so much as heard of his minor polemical treatises against the heretics of his day. To the Apellites or the Ophites these latter works may have been as fresh as today's headlines, but now they are fodder for the research scholar and the professional theologian. The *Confessions*, however, are, for all men, 'a possession for ever.'

But though it is true that a classic knows neither the cramping limitations of time nor those of space, yet since it lives in the cycle of ages and peoples, passing through them as an inspiring and instructing influence, it must itself grow rich with a multitude of memories. Those who have loved it and found in it spiritual nurture hand it on made more precious by their devoted handling. Generation passes it on to generation, interpreted, illumined, and ennobled by the lives of those who have lived by it. I do not only mean mere accidental and sentimental associations that can give new worth to an old classic; for such there are also. Thus, for me at least, it adds something to Blake and to Aeschylus to know that Francis Thompson, in the days of his direst poverty, carried through the slums of London a copy of their works. I am referring rather to the intrinsic growth which a classic undergoes as it passes through many minds and hearts. Its pregnant phrases become more explicit, richer in detail of meaning, and warmer with human feeling. The insight of genius and the power of language are able to endow artistic writing with pregnancies and possibilities far beyond the grasp of any single reader. The lines of Keats about truth and beauty have a deeper meaning for us because of the meditations of Matthew Arnold. And the same Matthew Arnold has made us all—even those innocent of Dante—find something more than at first appears in the line, *In la sua volontade è nostra pace*. The thousand applications that posterity has made of Cardinal Wolsey's words,

Had I but served my God with half the zeal
I served my King, He would not in mine age
Have left me naked to mine enemies,

have served to enhance and ripen Shakespeare's thought. Or, to take an example from religious classics, how that sentence, "And the Word was made flesh," rings down the centuries! Warm from the pen of Saint John, it comes warmer still from the ecstasies of a thousand mystics. Solemnized by the concurrent voice of ecumenical councils and the pronouncements of the successors of St. Peter, there ring through it the cry of Crusade and the clash with heresy, and, better than all this, there clings about it, like ivy 'round ancient chapel towers, the homely piety of peasants, the common folk of Christ.

Moreover, the high expression of a feeling, of an idea, of an image of universal import, though in the context it may be restricted to a limited subject matter, is yet capable—so tightly is our world held together by real analogies—of extension to other matters and, indeed, to the wide world of human experience. To what similar tragedies have not men applied Homer's simple yet piercing comment on Helen's words when she searched the Grecian host in vain for a glimpse of her own brethren: "So said she; but them already the grain-bearing earth held in its embrace there in Lacedaemon, their dear native land." And the well-known line of the *Aeneid*, *Sunt lacrimae rerum et mentem mortalia tangunt*, is indeed in Virgil's narrative an expression of the sympathy that led the Carthaginians to fresco their temple walls with the Trojan war and all its woes; yet, so well has it expressed the wider sense of life's never-ending pathos that in the literary consciousness of Europe it has taken on a wealth of meaning and a warmth of feeling far beyond its original context. Five or six distinct interpretations, scholars tell us, can be given of this line. This fact but bears witness to its fecundity, and these interpretations, each in its own way, bring home more effectively the depth of its meaning.

It is no mere chance that I have here chosen a Virgilian example. Of all works—the Bible alone excepted—the *Aeneid* furnishes the best example of the literary enrichment of which I speak. For two thousand years it has fed the mind of Europe; for two thousand years it has kept growing in that mind as in a rich nourishing medium. When today we approach the *Aeneid*, we approach a classic impregnated with the humanism of centuries. To enter into this rich inheritance, we need more than a deep knowledge of the text itself, more than the familiarity which comes from reading the professional literature bearing upon it. The enrichment of which I speak is to be found in the literary, not in the scientific, consciousness of the ages. We shall find it in the great literature of our own language, which has been fed by the classics of Rome, and of whatever other European language is open to us. When we are thus enriched in mind, our hearts will warm to the task of interpretation. It is we that are, for our students, the living embodiment of that tradition; through us they gain contact with the *life* of the classic in hand. It is of small value to say, "This is a famous line," or, "This line has passed into a proverb," if the student does not know why it has done so, or what it has itself gained in the process.

We can do more than this. We can bring our classic, in whole and in part, with all the tradition clustering about it, into the lives of our students, showing them in it the reflection of themselves. If we are telling of Aeneas, of the testing of his resolution, of his wavering in the face of that testing, and how in the end he pegged his will at the last notch, it is natural to transfer this experience to their own problems. Whatever the particular circumstances that elicited Aeneas's words, *Sequitur te, sancte deorum*, we can show them how they fitly express their own faith in the guidance of Providence. Or we can give point to Horace's well-known sermonette, *pulvis et umbra sumus*, and show them the universal

truth contained in it. Or we can, in a lighter vein, show how the penancing of youth becomes, in after time, an illustration of Virgil's *forsan et haec olim meminisse iuvabit*. Thus, in a thousand ways,—serious and deeply spiritual, or humorous and trivial—we can illumine the classics from the students' own lives and their lives from the classics. It will not be amiss, I trust, if I end these reflections by quoting a short paragraph submitted by a high-school student when a 'meditation' upon Virgil's line, *Tendebantque manus ripae ulterioris amore*, had been assigned:

In our bitter trials and hours of grief, we cast about for some means of escape from care, some means of eternal rest, peace, and joy. We long to join our friends who, one by one, have left us. On this shore of life we stand, with outstretched hands, longing for the farther shore. Sometimes a fleeting glimpse of the rest beyond the river of death dawns on our gaze; sometimes the very desire itself for heaven brings a brief respite of peace and of inexpressible joy. But from the start of our lives up to the moment when the iron gates of death swing open, we labor and suffer, toil and strive—body here but thoughts and soul beyond in the regions of peace—ever longing for, ever seeking, that peace which surpasses all understanding.

Commonplace things, you will say. Yes, to you; but they were a new revelation to the young person who wrote them, a revelation that came to him from contact with the classic line. And so, after reading sixty such apocalypses, not only is the teacher once again encouraged to make new efforts to impart to youngsters the ever-new-yet-ever-old, but, it may well be, his own grasp of the line in question is somewhat deeper and fresher.

¹ Reprinted from Vol. XIV, April, 1938. See the Editorial.

Sancti Ambrosii Liber de Consolatione Valentiniani: A

Text with a Translation, Introduction, and Commentary. By Thomas A. Kelly, C.S.C., M.A. The Catholic University of America Patristic Studies. Washington, D. C. 1940. XXI + 224. \$2.00.

Dr. Kelly's opus ranks with the best of the Patristic Studies published by the Catholic University. The text of the *Consolatio* here presented is based on the readings of five codices, dating from the ninth to the twelfth centuries. The best of these, of the ninth century, but not used in the Benedictine edition, has here been given the most authority. The text is a real improvement over the older one.

The *Liber de Consolatione Valentiniani* is a funeral sermon preached by St. Ambrose at the interment of Valentinian II, seemingly in August 392, as a consolatory discourse to the emperor's sisters, Justa and Crata. Under "Form, Content, and Sources," the author shows that this Christian consolation, based upon *Encomia* from earlier literature, accords with pagan models in form and content, but introduces additional Christian concepts. The section entitled "Historical Background" is particularly good. The opinions of modern and contemporary writers are carefully and effectively arranged, and the writer manifests good judgment of his own.

The section on Syntax deserves special mention. Dr. Kelly has made a careful study of the language of the speech. The result is a brief but excellent description of Patristic Latin. His treatment of the genitive, however, we are sorry to add, is not satisfactory. There

follows a thorough treatment of the Prose Rhythm, with copious tables of frequency, both from the metrical and the accentual points of view. Although some false quantities have crept in, the percentages are not seriously affected, and the conclusion remains true that St. Ambrose is somewhat more inclined "toward the accentual forms than to the quantitative, though these latter are still strong."

Dr. Kelly's translation is accurate and pleasing. The commentary is a real help in many ways. A unified treatment of the occurring references to the LXX, Itala, and Vulgate would have been more helpful than a mere listing of the differing readings just where they are related to individual chapters.

Three useful indices bring to a close a very conscientious and creditable work.

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A Case for the Classics

By CHARLES A. TONSOR

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We are living in a totalitarian age. Everywhere we are under the influence of the philosophy that the state, and not the individual, is of primary importance. For the past few years, we have seen more and more the growth of planned education. In the field of teacher-training, we have seen the growth of the statistical aspects of education. Only recently it has been proposed by the High School Teachers' Association that students be placed in suitable courses as the result of aptitude tests. If this is not the development of the caste system and the negation of the freedom of the individual, I do not know what else it is.

Along with the development of the totalitarian idea has come the increasing pressure to eliminate cultural subjects from the curriculum. Vocational subjects are in public favor. We used to believe that an individual with a quickened intelligence, with the ability to express his ideas, would solve his own problems by the very nature of the process of education. But today the theory seems to be that there are only a few people in the world smart enough to make decisions and that the rest must do what these smart people say they must do. It is assumed also that the only type of vocational training is trade training, that if an individual be trained as a bricklayer he needs no cultural training as such, and that when he comes out of his vocational school there will be a job as bricklayer awaiting him. To one who pauses for only a moment to consider the situation, or who has really read the literature on vocational guidance, not that of the teacher-college people but of the people who actually employ help, they will see that the worst possible type of training for an individual is a narrow, specialized type. The Regents investigation found this out and was against specialized vocational training.

At all times in world history, and I am speaking from the point of view of modern history, classical culture was the background of the training which developed intellect. It made people think. It developed thinkers. It developed scientists and engineers. It was a means by which we ripened the intelligence and presented

ideas which are fundamental in a free society. It was no mere accident or outcome of the law of probability that The Renaissance followed the discovery, or rather rediscovery, of the classics. It was the direct cause for the tremendous spurt in human civilization that followed. The classics challenged men's intellects, developed eternal truths, and gave us leadership in ages that were dark. Now I know that many educators and supervisors consider Latin as a dead language, but they give evidence of the fact that they have had no classical training. They never did have any even if they took a course in Latin. *It is not Latin that is dead. It is their teacher who is dead, and they have jumped to the fallacious conclusion that because the teacher was dead Latin was dead.* I care not what the subject is; any subject taught by a dead teacher is a dead subject. But all those things which we can still secure from the teaching of Latin are as alive as the liveliest subject in the curriculum. There is one outstanding characteristic of a Latin lesson; the solution is never arrived at by stating one's opinion. In this way, Latin and mathematics share in logical training. They both force upon us inescapable conclusions. We do not arrive at the truth just as a consensus of guesses or of opinions that may have no substantiations in fact.

If civilization is to endure, we cannot throw overboard the training of the intellect and substitute merely the action of the hands and the impulse of the emotions. The tragedy of Europe is the greatest proof of this. It is only a thinking people who can be free, and a thinking people is a people which has been taught to think. But to be taught to think, a people must be challenged to think. If we remove from our high-school curriculum the classical languages and language study, we shall be removing from it one of the most valuable of its elements. I am compelled to speak personally because I have a nephew in a technical college. He went through his high-school course in New York City without having had any training in language. He said to me only recently, "Now that I am compelled to take German in college I begin to find out that I never knew any English and that I was kidding myself when I thought that I did." Language is a method of expression of thought, and one of the great advantages of a foreign language is that we have means of developing language concepts and a means of development of our expression of thought. A mass of testimony could readily be assembled. It is no accident that Joseph Choate developed his forensic style by his frequent translations of favorite passages from Cicero. It challenged his ability to express in his own language all that was being expressed in the foreign language. Choate was no classical scholar who had devoted all of his life to the classics, but Choate brought from the classics to his modern age all the power that they gave in the art of expression. If this is a defense of formal discipline, our critics will have to make the most of it for the proof of its efficiency lies in the result. The trouble with the statistician is that he views the foreign language situation not from the ripening of the intellect and the greater knowledge which even a failing student in language has secured of his native tongue, but he looks merely at the difficulties. Shall we go soft intellectually as we have

gone soft physically? If we do, the result will be disastrous. That a youngster gains from the study of a foreign language is evidenced by experience which we have with students who take two foreign languages. They may have had difficulty in the first, their marks may not be so high, but when they hit the second, it seems so easy that frequently they lay aside their first choice for a three-year unit and take the second; a proof of the fact that their language study has resulted in certain skills and ability which they have been able to apply in a new situation.

For ten years now, our club has been discussing the project of Latin. For ten years we have tried to keep it going. But we have never shown the militancy and the combativeness that are necessary to preserve our subject in the curriculum. Other subjects fight for their vested interests. Why not we?

¹ Read before the Forum Meeting of the New York Classical Club, Barnard College, December 7, 1940. See *High Points*, March, 1941.

The Defense of Archias

By JOHN J. DILLON, JR.

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"Non fori, neque judiciali consuetudine locutus sum," Cicero says in the brief and graceful apology with which he concludes the defense of Archias. And in those few words, so strange on the lips of one pleading in a formal proceeding such as this, we have the tenor of Cicero's most widely known speech. For we are accustomed to judge this speech not by its merits as a legal argument, but rather by its character as the utterance of a famous Roman on the glories of literature.

Apart from the brilliant encomium on literature, however, the legal process involved in the defense is both adroit and complete. The defendant, of whom nothing is known beyond what Cicero tells us in this oration, was the Greek poet Archias, a native of Antioch, who had come to Rome in the train of the great Lucullus, when Cicero was still a child. If we are to believe the orator, Archias, who had assumed the names of Aulus and Licinius, the last out of compliment to Lucullus, had tutored the young Cicero in the liberal sciences. The famous pleader pictures himself as now repaying this memorable debt.

In 62 B.C. Archias was prosecuted by a certain Grattius as a false pretender to the rights of Roman citizenship. The motives of the prosecution are not mentioned by Cicero but we may justly surmise that in Archias, the prosecutor, a man in other aspects entirely unknown, attacked the patrons of the poet, probably at the instigation of the Pompeian party which the year before had suffered a defeat by the triumph awarded Lucullus for his campaign against Mithridates.

The charge that Archias had usurped the rights of Roman citizenship without legal authority seems to have had little foundation. Two facts support this assertion: the contemptuous brevity with which Cicero treats the legal aspects of the case and the fact that Lucullus retained only one counsel to defend his friend.

The case itself revolved about the *lex Plautia et Papiria* of 89 B.C. by which Archias claimed his title of

citizenship. This law provided that any individual might be admitted to the Roman franchise under three conditions: first, he must be a citizen of some federated city in Italy; second, he must have a *domicilium* or fixed abode in Italy; third, within sixty days after the law was passed he must declare before a Roman praetor his purpose to become a Roman citizen. These are the only terms of the law that have come down to us. It is probable that Cicero quotes only that part of the law which applied to the Archias case and that there were other provisions no longer extant.

To prove his case, Cicero, using the provisions of the *lex Plautia et Papiria*, claimed that Archias had stayed at Heraclea, a confederate city, and had been enrolled as a Heracleian citizen (as well as of four other cities also), that he had long been a resident of Rome, and that he had made the required declaration before the praetor Q. Metellus Pius in 89 B.C.

The prosecution, on the other hand, objected that Archias could not produce documentary evidence that he was a citizen of Heraclea, and that his name did not appear on the Roman census books. In reply to the first objection Cicero clearly demonstrates that the record office of Heraclea had been destroyed by fire in the Social War, so that it was impossible to produce the documentary evidence demanded by the prosecution. On the other hand, Lucullus, a most scrupulous and truthful man, one of the foremost citizens of Rome, had been a witness to Archias' enrollment as a citizen of Heraclea and this evidence was further corroborated by a delegation of the outstanding citizens of Heraclea, who were present with Lucullus for the purpose of testifying at the trial. As for the second objection, it was a well-known fact that the duty of taking the Roman census had been generally neglected in recent years since personal taxation, the *raison d'être* of the census, had been abolished. Further, on the two occasions when the censors had performed this duty, Archias had been absent from the city in the company of the Luculli. To the objection that Archias had no residence in Rome, Cicero offers only the scornful reply that everyone knew that he had purchased property in Rome and had brought thither his wealth. He had also availed himself of the rights of citizenship without objection from any quarter. Had he not made wills according to Roman law? Had he not inherited benefices from Roman citizens? Had he not been reported to the Treasury for distinguished service under Lucullus? Certainly all this evidence proved beyond question that he was regarded as a citizen. Finally the orator points out that Archias had been enrolled on the lists of the praetor Metellus, whose books were above suspicion even in a time when it was customary to regard public registers with mistrust.

Here Cicero, so we are told, might have rested his case. For all practical purposes the defense is complete. Despite the brevity of the speech one recognizes that the defense is ended. Every objection has been soundly wiped away. There can be little doubt about the citizenship of Archias. It may be, however, that Cicero, recognizing the fact that cases were often not judged on their merits, endeavored to overcome any prejudice against his client that might arise from the prestige of the Pompeian prosecutors. The manner in which he

utilizes the utterances on literature in behalf of his client shows how well he knew his art and how well he recognized the fact that evidence did not always effect a true verdict. In the exordium, realizing the national feelings and prejudices of the jury, he suggests ingeniously that the poetry of Archias has celebrated and will continue to celebrate the greatness of Rome. Later he contends that literature is useful in the state, and that poets are in particular favor with great men. Hence he says that Archias could not have failed to receive citizenship as a gift from some of his powerful and illustrious Roman friends.

The remarkable character of this speech must strike every reader, for it displays the great talent of Cicero before the bar. We have, first of all, a prosecution which has little strength to its case but a great deal of influence and prestige to exert on the jury. And Roman juries are not celebrated for their honesty. Next, we gather from the frequent references of the orator that the atmosphere of the court was redolent of letters. Both the praetor, Q. Cicero, and the jury seem to have been deeply interested in literature. The audience, too, was undoubtedly composed of admirers and patrons of Archias whose applause Cicero hoped to merit by a brilliant defense. What more sagacious appeal, then, could the orator exert, once he had dealt with the evidence, than this magnificent panegyric on literature which he so skillfully used to the advantage of his client? It is no mere isolated literary encomium. It is destined as well to sway the jury to the side of the poet as to afford Cicero opportunity for display which the legal issues did not permit. Every word that Cicero uttered rebounded to the character and defense of Archias. For Cicero is above all a lawyer practicing his profession.

"Omnium Communia Hominum"

These words in the title of Father Henle's paper on the timelessness of the classics are taken from a different but not altogether disparate context in *De officiis* I, 51. They are Cicero's happy coinage to express 'ea, quae sunt generis eius, quod ab Ennio positum in una re transferri in permultas potest':

Homo, qui erranti comiter monstrat viam,
Quasi lumen de suo lumine accendat, facit.
Nihilo minus ipsi lucet, cum illi accenderit.

Erranti comiter monstrare viam is one of the teacher's proudest titles to distinction. Every word can be made a subject of meditation: *erranti—comiter—monstrare viam!* Cicero was aware of the fact that 'an image of universal import—though in the context it may be restricted to a limited subject matter—is yet capable of extension to the wide world of human experience': *positum in una re transferri in permultas potest*. Poetry, in particular, is the language of the absolute. "Lear and Cordelia enter prisoners and then Lear ceases to be Lear and the play to be a play:

We two alone will sing like birds i' the cage . . .
There is eternity in the sound of the words as well as in the sense; circumstance falls away like scenery and a universal voice is heard speaking the language of the absolute."¹

¹ A. Clutton-Brock, *Essays on Literature and Life* (N. Y.: Dutton), p. 2.

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